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TLC closed its Los Angeles office in 2013 and phased out the California Leadership Summit in 2014, holding in its place a national meeting of 100 trans leaders at the Color of Violence Conference in 2015. TLC also opened an Atlanta office in 2015 with the launch of the TLC@SONG program, a collaboration with Southerners on New Ground (SONG). TLC@SONG was the first of several new innovative movement-building programs begun by TLC in the 2010s. Cecilia Chung launched Positively Trans, a program by and for trans people of color living with HIV, with a national needs assessment and advisory board in 2015. TRUTH, a trans youth storytelling and leadership program, also started in 2015 in collaboration with the GSA Network. In the late 2010s, TLC began several groundbreaking projects, including the Black LGBTQIA+ Migrant Project (BLMP), Black Trans Circles, and the Disability Project.

This growth in programmatic work buttressed significant legal victories and marked a shift toward a model of working in partnership with community organizers. Precedent-setting victories included rulings affirming the rights of trans women in prison to access transition-related medical care and the right of a trans high school student to use school bathrooms in keeping with his gender identity. Ongoing litigation includes a class-action lawsuit against the Colorado Department of Corrections for the mistreatment of trans women in their custody and a case against the U.S. government and private immigration detention facilities for the death of Roxsana Hernandez, a trans woman from Honduras who died in federal immigration custody.

In response to the introduction of anti-trans legislation in state legislatures across the country in 2016, TLC launched a National Training Institute to assist local and state-based trans leaders. It also formed a diverse national coalition of trans leaders to improve collaboration and build a cohesive vision for trans liberation. These efforts culminated in 2020 with the Trans Agenda for Liberation, a five-pillar blueprint for legal, policy, and cultural change.

Kris Hayashi and Masen Davis

See also Activism; Discrimination; Gender Identity
Discrimination as Sex Discrimination; Inmates and Incarceration; Migrants, Legal Issues; National Center for Lesbian Rights; Youth and Teens, Legal Issues

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TRANSGENDER LAW CONFERENCE

See International Conference on Transgender Law and Employment Policy.

TRANSMISOGYNOIR

Whereas the term *transmisogyny* labels the oppression of trans women through the intersections of transphobia and misogyny, the term *transmisogynoir* adds another variable—race—to delineate the intersections between transphobia, misogyny, and racism. Transmisogynoir serves as a way to understand the violence, prejudice, and oppression that specifically target Black trans women and transfeminine people, as well as why they experience higher rates of individual and institutional discrimination and more negative health and welfare outcomes overall than other population groups.

In transmisogynoir, prejudice against trans women and transfeminine individuals is further compounded by racial prejudice against people of color in general and Black people specifically. The label, adapted from the word *misogynoir*, applies to acts of misogyny against Black trans women that invoke both race and gender bias, which inflame and complicate each other. Acts of transmisogynoir are predicated upon the idea that Black trans women should be targeted as lesser or Other for, simultaneously, not conforming to bigoted perceptions of a biological gender binary, existing

outside of cisnormative understandings of what constitutes a “real” woman, and belonging to a race other than the white identity perceived to be the U.S. default. If misogynoir explains what queer Black feminist scholar Moya Bailey (2013) called “the particular fuckery that Black women face in popular culture,” then transmisogynoir describes the exponentially more complicated fuckery faced by Black trans women.

In a society in which all gender-nonconforming people can be targets of institutional and public vitriol and hate, trans women and transfeminine individuals are especially vulnerable to physical and verbal violence because they are women and more often read as trans than trans men and transmasculine people. And among trans women and transfeminine people, those who are of color are even more likely to face harassment and discrimination. The need for the term *transmisogynoir* stems from the long history of social, physical, and mental violence and other forms of abuse endured by trans women of color, particularly by Black trans women. Transmisogynoir highlights the way that implicit and explicit biases tied to different aspects of their identities not only increase the discrimination they face but also multiply it exponentially, as transphobia, misogyny, and racism all act to inflame the negative stereotypes and treatment of Black trans women. Although transmisogynoir has occasionally been applied to the prejudiced experiences of trans women and transfeminine people of color generally, it most often appears in reference to the specific lived experiences of Black trans women and transfeminine people.

The 2015 U.S. Transgender Survey provides copious evidence of transmisogynoir. For example, 38% of the Black trans women who were surveyed reported having been verbally harassed in public by strangers in the previous year, and 9% reported being physically attacked, compared with 34% and 6%, respectively, of the white trans women. Trans women of color were nearly four times as likely as white trans women to report having been attacked by a gun, with 11% of Black trans women indicating a gun-related assault. Transmisogynoir appears not only in trends of physical and verbal violence perpetuated against Black trans women but also in the social stereotypes others hold about them. For example, 15% of Black trans women had experienced a police officer

assuming they were a sex worker. And Black trans women face higher rates of poverty, homelessness, and HIV than the U.S. population overall. In 2019, a year that included the murders of at least 26 trans people in the United States because of their gender identity or expression, the American Medical Association called the country’s wave of trans violence an “epidemic.” This epidemic affects trans women of color disproportionately: Most of the 2019 deaths, as in previous years, were of trans women of color. According to the Human Rights Campaign, more than three fourths of the 26 anti-trans homicides in 2018 resulted in the death of a trans woman of color. Furthermore, the number of such murders may be an undercount, due to homicides not being covered by the media, misreported victim identities, and a host of other factors.

Transmisogynoir is enacted and made visible by a variety of institutions, including judicial, prison, and educational systems, as well as popular and news media depictions of trans women of color. Moreover, Black trans women experience this oppression from communities that share aspects of their identities, including feminists, other Black and queer people, and even members of Black queer communities that have not escaped the influence of centuries of subjugation by a white patriarchal system. The combination of identity-based historical oppression faced by Black women of color can be traced to critical historical influences, such as slavery, colonialism, and centuries of symbolic annihilation in popular culture. For example, Black trans women are rarely represented in news and entertainment media, and when they are, they regularly appear as victims of murder and other crimes or as the butts of crass jokes. This type of representation does little to humanize a population that is critically vulnerable to numerous forms of institutionalized violence and abuse. At the same time, some trans advocates believe that the increased visibility of trans people of color in media in recent years may have made the population a greater target for violence and vitriol. *Orange Is the New Black* star Laverne Cox, a Black trans woman, has spoken out against a history of street harassment in which she has frequently been the target of transmisogynoir.

Finally, it is important to note that transmisogynoir describes a specific intersection between three identity characteristics and systemic oppression,

but it does not include all aspects of identity. The lived experiences, including harassment and violence, of Black trans women are additionally affected by other elements of their identities, including class, (dis)ability, and religion.

Kelsey N. Whipple

See also Black People; Cox, Laverne; Racialized Femininities; Racialized Masculinities; Transmisogyny; United States Transgender Survey (USTS)

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TRANSMISOGYNY

The term *transmisogyny* (also written *trans-misogyny*) was coined by Julia Serano in the mid-2000s as an intervention in discussions about anti-transgender prejudice. At the time, such prejudice was generally conceptualized in terms of transphobia, which targets people for their failure to conform to gender norms. Serano pointed out how, in a male-centric culture, gender transgressions toward the female or feminine—as typically occur in assigned-male-at-birth (AMAB) trans people—tend to garner more public sensationalization, consternation, and demonization than their trans male/masculine counterparts. Transmisogyny (a portmanteau of

transphobia and *misogyny*) was intended to better capture this disparity.

Transmisogyny and the “Lesser Sex”

A rudimentary understanding of transmisogyny follows from the fact that women have historically been viewed as inferior to men in Western, North American culture, and therefore people tend to view AMAB individuals who express a desire to be female or feminine as more perplexing or pathological than assigned-female-at-birth (AFAB) individuals who desire to be male or masculine. This premise is supported by research showing that feminine AMAB children are viewed far more negatively and are brought in for psychotherapy more often than masculine AFAB children. Furthermore, throughout the mid-to-late 20th century, trans-related psychiatric studies, diagnoses, theories, and therapies were centered on “effeminate” boys and men, AMAB crossdressers, and trans women—Serano called this tendency *effemimania* (an obsession with “male femininity”). During this same time period, the media exhibited a similar effemimanic focus, often depicting these same AMAB groups as either potential threats (e.g., predators, murderers) or objects of ridicule (e.g., cliché jokes about men who dress or behave femininely or want their “penis cut off”). The pervasiveness of these stereotypes, and the fact that they were constantly reproduced by media creators who were not personally familiar with trans people, indicates that they were primarily rooted in sexist presumptions about women and men.

Transmisogyny, Femininity, and Artificiality

Transmisogyny also relies heavily on sexist presumptions about gender expression. In our culture, femininity is marked relative to masculinity, with the former garnering far more attention and scrutiny. Furthermore, feminine dress and behaviors are often interpreted as “frivolous” and “artificial,” whereas their masculine counterparts are taken for granted as “serious” and “natural” (as evident in the notion that women get “all dolled up” while men simply partake in “grooming”).